The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

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INTERESTING ITEMS CONCERNING THE JOURNEYING OF THE LATTER-DAY SAINTS FROM THE CITY OF NAUVOO, UNTIL THEIR LOCATION IN THE VALLEY OF THE GREAT SALT LAKE.

(*Extracted from the Private Journal of Orson Pratt.*)

(*Continued from our last.*)

March 3rd. The morning is rather cold. The thermometer standing at seven o'clock at 23 deg. The camp moved forward, following up the general course of the river, about eight miles, when night approaching, we pitched our tents. The ground having thawed during the day, the place of our encampment is quite muddy, which renders it unpleasant to those who sleep upon the ground. The evening being beautiful and pleasant, I obtained a meridian observation of Sirius, the Dog Star, which determined the latitude to be 40 deg. 42 min. 26 sec.

March 4th. At 8 o'clock this morning, the thermometer stood at 43 deg. The roads being muddy, and some wagons and harness broken, it was concluded to remain until the next day. In the mean time our mechanics were busily engaged in repairing wagons, &c. By the earnest solicitations of the citizens of Farmington, the band of music from our camp visited them, and gave them a concert, much to their satisfaction.

March 5th. To-day, most of the camp moved on, fording the river at Bonaparte's Mills. The roads in many places are almost impassable on account of the mud. Some teams are unable to draw their loads in bad places without assistance. Some wagons were broken. A portion of the camp were forced to stop on account of the roads; others proceeded on about 12 miles, to Indian Creek, where they stopped until the next day. By an altitude of the Pole Star, our latitude at this place is 40 deg. 42 min. 51 sec. It being dark when we arrived at this creek, we pitched our tents in a wet swampy place. The next morning, some removed the wagons and tents on to dryer ground, a few yards distant, while others continued their journey. Thus our camp began to be somewhat scattered.

March 7th. A small portion of the camp, with myself, moved on about 12 miles, to Fox river; while the main body encamped about three miles in the rear. Here we stopped two or three days. By a meridian observation of Sirius, the latitude was determined to be 40 deg. 42 min. 56 sec.

March 10th. Our small company moved on about ten miles, and encamped, the roads being exceedingly bad. We waited here about ten days for the main body of the camp, who were unable to proceed on account of the deep mud.

We are very much scattered at the present. Many are engaging work in the thinly scattered settlements, to obtain food both for themselves and their animals. It was found necessary to exchange our horses for oxen, as the latter would endure the journey much better than horses. Many have already exchanged.

March 20th. This morning, at half-past six, the thermometer was 10 deg. below the freezing point. The main camp having come up, we proceeded on our journey about 10 miles, and pitched our tents for the night. The evening being rather unfavourable, I only obtained an observation for the true time.

March 21st. At sunrise, the thermometer stood at 11 deg. below the freezing point. Travelled about 20 miles, and encamped on the West bank of Chariton river, the main camp being still behind.

March 22nd. The day is rainy and unpleasant. Moved only 7 miles. The next day went through the rain and deep mud, about 6 miles, and encamped upon the west branch of Shoal Creek. The heavy rains had rendered the praires impassable; and our several camps were very much separated from each other. We were compelled to remain as we were for some two or three weeks, during which time our animals were fed upon the limbs and bark of trees, for the grass had not yet started, and we were a number of miles from any inhabited country, and therefore, it was very inconvenient to send for grain. The heavy rains and snows, together with frosty nights, rendered our situation very uncomfortable. Our camps were now more perfectly organized, and captains were appointed over hundreds, over fifties, and over tens, and over all these, a president and counsellors, together with other necessary officers. Game is now quite plentiful. Our hunters bring into camp more or less deer, wild turkies, and praire hens every day.

March 31st. The day being pleasant, I obtained observations for the true time, and regulated my watch. From observation, I determined the latitude of my encampment upon Shoal Creek to be 40 deg. 40 min. 7 sec. Longitude by lunar distance, 92 deg. 59 min. 15 sec.

April 5th. It being Sunday, a portion of our camp met together, to offer up our sacrament to the Most High. After a few remarks by myself and Bishop Miller, we proceeded to break bread, and administer in the holy ordinance of the Lord's supper. At 6 o'clock in the evening, we met with the captains of companies to make some arrangements for sending 12 or 14 miles to the settlements for corn to sustain our animals.

April 6th, 1846. This morning, at the usual hour of prayer, we bowed before the Lord with thankful hearts, it being just 16 years since the organization of this church, and we were truly grateful for the many manifestations of the goodness of God towards us as a people. The weather is still wet and rainy. Nine or ten wagons, with 4 yoke of oxen each, have started this morning for the settlements to obtain corn. In the evening we were visited by a heavy thunder-storm, accompanied by a high wind and hail. Most of the tents which were pitched upon high ground were blown down, and the inmates exposed to the fury of the storm. The water in Shoal Creek, arose in a very few minutes several feet in height, and threatened to overflow its banks, and disturb our tents.

April 7th. This morning the mud was some frozen, the thermometer standing at 29 deg. The day is rainy and disagreeably wet, and the mud very deep.

April 8th. Our teams which were sent three days ago after corn, returned; the most of them empty, and we find it very difficult to sustain our teams.

April 9th. After remaining here for about three weeks, we concluded to move on slowly. The rain poured down in torrents. With great exertion a part of the camp were enabled to get about 6 miles, while others were stuck fast in the deep mud. We encamped at a point of timber about sun set, after being drenched several hours in rain. The mud and water in and around our tents, were ancle deep, and the rain still continued to pour down without any cessation. We were obliged to cut brush and limbs of trees, and throw them upon the ground in our tents, to keep our beds from sinking in the mire. Those who were unable to reach the timber, suffered much, on account of cold, having no fuel for fires. Our animals were turned loose to look out for themselves: the bark and limbs of trees were their principal food.

(To be continued.)

FAREWELL ADDRESS OF ELDER HARRISON BURGESS TO THE SAINTS IN BRITAIN.

Beloved Saints,—The period is fast approaching when I shall be released from my labours upon this island, that I may return for a short time to the bosom of my family. During the time I have been in Britain, I have travelled through many Conferences, exhorting, comforting, and building up the Saints, and preaching the gospel of the kingdom. My endeavours in the good work have been most successful, and I can truly say, without boasting above measure, that since I came here I have not eaten the bread of idleness, but have been "instant in season and out of season" in spreading abroad the glorious news of salvation.

From the Saints in those regions where I have travelled, I have experienced much kindness. I have found them as a whole, a people firmly united in the bonds of union and love, having the interest of the Redeemer's kingdom at heart, and ever ready to yield obedience to their spiritual rulers in all things; and although groaning under the iron yoke of bondage and oppression in this land of bibles, yet they are ever ready to contribute out of their stinted means for the support of the priesthood and the onward progress of the kingdom. Brethren and sisters, the kindness I have experienced in your midst is engraven on my heart in indelible characters, such as can never be erased therefrom; and while I am far away upon the billows, or amongst the mountain wilds, building up the Zion of God, I shall continue to cherish grateful feelings of your kindness, and shall hail with joy every fresh arrival of the Saints from your shores.

Beloved Saints, while I have walked in your midst, I have endeavoured to penetrate into your vices as well as your virtues, and although I am proud to say that the vices to be found in the midst of the Saints are of little consequence compared with those to be found in the world in general, yet there are to be found here and there the vestiges of vices still remaining, and what makes these the more dangerous is, that mankind in general are, from their very infancy, brought up to believe them as of very trivial importance, from the fact of the laws of a perfect constitution providing no remedy for them. I feel that a few hints, extracted from a sermon preached by me in Glasgow upon the 26th August, 1849, might be of use to the Saints generally upon this subject; and, while I give them, I pray God that his spirit may carry them to the heart of every reader, that they may take deep root and produce the peaceable fruits of righteousness:—"Should the Saints of God cherish as they ought the high privileges and exalted glory that lay before them—should they consider that though we know not now what we shall be, yet we know that when he shall appear we shall be like him, and every one that has this hope in him purifieth himself even as he (God) is pure," they would very quickly leave behind them those vices and pollutions of the world, and purify themselves from all uncleanness, knowing as we ought to do, that unless we through adherence to the strictest principles of virtue, purify both body and spirit from all uncleanness, where God is we never can come."

I should have been pleased to have said something upon the crimes of lying, swearing, and drunkenness, but brevity forbids me, farther than to state that such crimes are a disgrace to humanity, and any one who practises them in the slightest degree, can never enter the kingdom of heaven, and consequently are unworthy of the benefits and privileges of the kingdom on earth. But there is also another crime, I mean that of whoredom, which I wish to say a few words upon, although it is a crime of rare occurence amongst the Saints, yet I grieve to say it is not wholly unknown. Unlawful intercourse between the sexes has existed in some very few cases in our own midst, as we learn from the fact of some getting quite too smart for the married state, and like the world around them, they have thought that because they took to them in marriage those they had made the sport of every virtuous principle, they had done well and could not be blamed. How could such a poor delusive idea ever have been harboured in the heart of a Saint, who ought to know the law of God? Where is your authority for holding such an opinion? Says one, does not Paul say, in 1 Cor. vii., 36, "If any man thinketh he behaveth himself uncomely towards his virgin, and if she pass the flower of her age, and

need so require, let him do what he will, he sinneth not, let them marry." Now it ought to be seen at a glance that this quotation only provides a remedy for a particular case, and has nothing to do with criminal intercourse in general; but admitting for argument's sake that it has, what do you, the Saints of the 19th century, gain by it? because Paul said so to the Corinthians, was that to you? are you now under the same circumstances they were then? are you willing to put yourselves in the same position they then occupied? If you are, you must be willing to stand charged with living in open whoredom with your own mother, for so does Paul charge the Corinthians in the same epistle v., 1; and I hardly think you would be willing to acknowledge such deep abominations. It is not what Paul said to the Corinthians we have got to do with, but what God says to us in these last days by his servants the prophets—this is our way-mark, our chart of safety, and let us in every doubtful case apply to it for directions. In the Book of Doctrine and Covenants, page 150, paragraph 5, it reads thus, "And verily I say unto you, as I have said before, he that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the spirit, but shall deny the faith and shall fear; wherefore I, the Lord, hath said that the fearful and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremongers, and the sorcerers shall have their part in that lake which burneth with fire and brimstone, which is the second death. Verily I say they shall not have part in the first resurrection." This is the word of the Lord given expressly to us in the present day, by the mouth of his servant Joseph.

Let us next examine the Book of Mormon, first European edition, page 133—"Wherefore, my brethren, hear me and hearken to my word, for there shall not any man among you have, save it be one wife, and concubines he shall have none, for I, the Lord, delighteth in the chastity of women, and whoredoms are an abomination before me saith the Lord of hosts. Wherefore this people shall keep my commandments, saith the Lord of hosts, or cursed be the land for their sakes." This is the word of God anciently to his people of the western continent. Let us now see the word of God to his people on the eastern continent. It is said in the old scriptures, "Thou shalt not commit adultery," and Jesus Christ in defining the limits says, "Whosoever looketh on a woman to lust after her hath committed adultery already in his heart." Who cannot perceive the sweetest union and harmony between all these revelations, showing us that in all ages and every country, these abominations have been an utter abhorrence in the sight of God? It is denied by mankind in general that a criminal intercourse before marriage is adultery. I would have such closely examine my last quotation, and when they have I want they should tell me what they can make it else. The greatest sign of a fallen degenerate people that can exist, is the excess of whoredom committed amongst them, and the greatest reason that can be given for leaving Babylon is, that while we remain we are liable to partake more or less of her abominations, and consequently must share more or less in her plagues. Virtue is a gem of the most precious description, one which we should preserve unsullied as the apple of our eye. From the day it was first declared, "that man should leave his father and mother, and should cleave unto his wife, and they twain should be one flesh," to the present, woman has been essential to man's very existence; and a man and wife who have their best interests mutually interwoven within each other, who toil together through life with the pure and holy bonds of love unbroken, are able to draw pleasure from the greatest misfortunes that befall us in life; while on the contrary, no sooner are those bonds of love and affection broken through, that ought to exist between the sexes, than hatred begins to take the place of love, and we make the pleasures of life our greatest misfortunes.

In this age of the world in which we live, nothing sets forth the corruption of modern christianity in so clear a light as the amount of whoredom committed between the sexes. Every principle of innocence and purity, love and affection that ought to exist, seems to be completely lost. Indeed virtue may truly be said to have fled from the haunts of christianity, and to have taken up her abode with the savage of the forest. How many maidens, who were by their virtues calculated to throw a joyous influence over society, have, in an evil moment been seduced by him who had sworn by every thing sacred to be her legal earthly protector? and how many

are, by such means, driven to commit suicide to relieve themselves from a life that has become miserable, while the world in its blindness endeavours in vain to discover the true reason of the rash act. No wonder that the Saints coming from the midst of such society as this, cannot all at once shake from them every unholy thing. It is not my intention to notice any of these traditional excuses usually put forth to justify their incontinency, but there is one I would like to say one word upon. Only fancy to yourself a man debauching his lover, and then pleading that excess of love compelled him. What! excess of love force a man to ruin her he loves. Never! Shame to the lips that could dare to utter such an excuse. Tell the truth at once, and own that excess of lust impelled you, and never try to stain that sweet, pure, spotless, and heaven-born principle of love with the commission of crimes the very opposite of its nature. The man who loves with a pure and fervent love, such as should burn in the bosom of every Saint, will not seek to seduce her he loves; on the contrary, he will guard her virtue as the apple of his eye, and rather would he lose the last drop of his life's blood than that she should be contaminated with any of the filth and polution of the world.

The time has arrived when the Saints must purify themselves from all uncleanness, and live unspotted and holy to the Lord. Nothing impure or unholy can enter heaven, and the footsteps of the great Bridegroom are even now at the door, therefore rest in peace and sin no more, and all that is past shall be buried in oblivion. Live according to the principles of righteousness and virtue—purify yourselves from all uncleanness and impurity of whatever name or nature, and keep your bodies what they ought to be—pure and holy temples for the Holy Ghost to dwell in; and if you do this the destroying angel will pass by your dwelling—the desolating scourges from the Almighty shall not find you out—your virtue shall be unto you as a cloak from the open pestilence that stalks abroad at noon-day, and from the more hidden, but no less destructive diseases which intemperance brings upon the body, and which are every day sweeping off mankind by the thousand to a premature grave. Being thus purified from all uncleanness, the Holy Ghost will then come and dwell permanently in your hearts; ye shall be blessed by his instruction, and the blessings and benefits flowing from God to you, through his spirit dwelling in you, will quicken your whole system, and the work of regeneration will never cease until you become pure, even as He, your Father in heaven, is pure. For let it be ever written on every heart, "We know that when he shall appear, we shall be like him;" and "every one that hath this hope in him, purifieth himself even as he is pure, wherefore come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you and will be a Father to you, and ye shall be my sons and daughters, saith the Lord Almighty."

Beloved Saints, I beg you to excuse the freedom of these remarks, and believe me when I say that nothing but a sincere wish for your welfare actuated me in this thing. Finally, brethren, farewell, till we meet together on the land of Zion.

Yours for Christ's sake,

HARRISON BURGESS.

A LETTER TO THE REV. MR. OSBORNE, MINISTER OF DARLINGTON STREET CHAPEL, WOLVERHAMPTON.

BY JAMES BELL, AN ELDER OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

Wolverhampton, June, 1849.

Reverend Sir,—It is from the purest of motives, and with the greatest respect, that I take in hand to address to you a few lines, which I trust will be received in the same spirit as that by which they are penned. Think not that I do so from any captious spirit of dictation, or from blind bigotry, but give me credit for a kindlier motive while you read my epistle, and while you candidly consider the interrogatives I shall finally propose.

I was induced to write to you from the fact of my having heard you lift up your voice in reprehension of the principles and doctrines of the Latter-day Saints, and

too hastily join in the popular cry of "delusion," "false prophets," "heresy," and so forth. My determination was the more fully matured by a consideration of your popular character as a practical Christian, and my own impressions of your personal piety, aided by a remembrance of the old proverb, "Good men may be mistaken." I was truly sorry that you should so readily trust in flying rumours, newspaper reports, and that uncertain rule, popular opinion; when you must be aware of the fact that malice may conceive, the press bring forth, and popular opinion exaggerate the lie, which, by their joint agency, is thus palmed upon the public.

I am, alas! too sensible of the fact that there have been, and still may be, some among us who are a disgrace to any people; but remember, the conduct, or rather misconduct of Judas, Ananias, or Saphira, was not the result of the system they had embraced, but of their own cupidity and carnal minds: as it was then, so it is now; evil men will creep in, and stay with us until their deeds are manifest, and excommunication becomes absolutely necessary. Be it known, we neither protect nor patronise crime; on the contrary, if, after due warning, the offence is not removed, the offender himself is cut off from our society. In conclusion of my epistle, I would just observe, that the conduct of an individual is not always the characteristic of the community. I would also be bold enough to affirm that the Latter-day Saints generally are a people who can be advantageously compared with any or all religious bodies extant, for consistence of faith and conduct.

I will now propose a series of questions, arranged in such order as shall give you some idea of the constitution, &c., of our Church.

1.—Did Jesus and the apostles teach the true gospel? and have we a sufficiently correct account of the same in the New Testament.

2.—Is the true gospel a *perfect* law of liberty? (*a*)

3.—Is a godlike and perfect law capable of any human improvement? (*b*)

4.—Is the church or kingdom of God *unchangeable* in its *priesthood, powers, doctrines*, and *blessings*? (*c*)

5.—If so, where is the *apostleship* now? with its *Prophets, Elders, Priests*, &c., and where is the *power* to *bind and loose*, to *cast out devils* and *heal the sick*? and how many of the multitudinous *doctrines* now extant are the pure, unadulterated principles of truth? and what has become of the Saviour's promise of *divine gifts*? (*d*)

6.—Did Jesus set these *officers, powers*, and *gifts* in the church, for the *work of the ministry*, for the *perfecting of the saints*, and for *the edifying of the body of Christ, until we all come in the unity of the faith, &c.*? (*e*)

7.—Has the work of the ministry *come to an end*? are we all *perfected*? have we all come in the *unity of the faith*?

8.—If not, what is the reason that these officers and powers *have ceased*, and other forms of godliness devoid of power substituted in their stead? (*f*)

9.—Is it not the result of *apostacy* on the one hand, and *persecution* on the other, (*g*) both of which began while the church was yet in its infancy, and continued until it was driven into the wilderness, (*h*) and the priesthood was caught up unto God who gave it, (*i*) there to remain until the time of restitution, when righteousness should look down from heaven, and truth should spring out of the earth?

10.—In other words, did the Gentile church continue in the goodness of God? (*j*) or did it eventually fall away (*k*) and become corrupt, until at last it was united to the state, and thus became the great "Whore of Babylon," because it had committed fornication with the Kings of the Earth? (*l*)

11.—If the latter be the case, is not any *human improvement or reformation* like putting "new cloth on an old garment," or new wine into old bottles?

12.—If it took divine power, and immediate revelation to institute the gospel in the first instance, are they not needed to perpetuate the same?

a Psa. xix. 7. *b* Gal. iii. 15. *c* Heb. vii. 16, 17, 24. John, xx. 21. *d* Matt. xviii. 18. Mark, xvi. 17, 18. *e* 1 Cor. xii. 28. Eph. iv. 11, 12, 13. *f* 2 Tim. iii. 5. 2 Tim. iv. 3, 4. *g* 2 Thess. ii. 3. 4. Matt. xi. 12. Dan. vii. 21. 25. *h* Rev. xii. 6. *i* Rev. xii. 5. *j* Rom. xi. 22. *k* 2 Thess. ii. 3. *l* Rev. xvii.

13.—If the *Everlasting Covenant* has *been broken*, (*a*) and the "prophets and seers covered," until darkness and doubt, dissent and heresy, and all other kinds of abominations have overspread the earth "and all has become as the words of a sealed book," *can it be renewed without an express revelation from God?* or will it be maintained that *human agency* alone will suffice to reform the errors of the age, to combat the impetuosity of crime, or stay the principle of moral evil?

14.—Are we living in a day rife with the consequences of this great apostacy, such as is foretold in the 24th and 59th Isaiah, and 24th Matthew?

15.—If so, may we not expect that "other labourers" would be sent into the vineyard at this the eleventh hour, (*b*) just before the day of God's wrath upon Babylon, and the pouring out of the latter-day judgments, (*c*) announcing that "the kingdom of Heaven is again at hand, (*d*) and crying with a mighty voice,—"Behold, the bridegroom cometh, go ye out to meet him?" (*e*) And will they not be informed of his near approach by an holy angel, who shall restore the gospel in these last days; (*f*) and will not the dispensation thus committed be the dispensation of the fulness of times, (*g*) and the kingdom thus announced, the one spoken of by Daniel? (*h*)

16.—Has any one a right to teach, preach, or administer in the ordinances of the gospel without *divine authority*; or will the administrations of unauthorized persons be considered legal in the sight of God? (*i*)

17.—In what manner was divine authority given and communicated in any age of the world when God had a church upon the earth?

18.—Was it by one person *assuming* the authority given to another who had preceded him through reading an account of the commission given to this his predecessor, as is done in these days with the commission given to the apostles? (*j*)

19.—Or was it by being either called of God in a *direct* manner, as in the cases of Moses and Samuel, (*k*) or *indirectly* through the medium of one who already holds the priesthood and authority of God, as in the cases of Joshua, Timothy, (*l*) and others? and when so called is not *the laying on of authorized hands* the scriptural mode of communicating the *power* and *priesthood* unto the person called? (*m*)

20.—Is not assumed authority illegal? and will not those who assume it be punished, sooner or later? (*n*)

21.—Is not an active, living faith, the only true faith? (*o*)

22.—Are not the *Godhead, their attributes*, and the *gospel* the objects on which our faith should be fixed?

23.—If there be but one true and genuine faith, (*p*) will it not always be characterized by these *objects*, and sealed and certified by the *effects* flowing from it; namely, such as are promised by the Saviour, (*q*) and such as are enumerated by St. Paul? (*r*) Did not the ancients by faith obtain promises, work righteousness, turn to flight the armies of the aliens, and stop the mouths of lions? Did not Moses by faith divide the sea, and smite the flinty rock? And shall we now say that the *nature, objects*, and *power* of faith have in any way changed or ceased? May we not rather say,—that men have *ceased* to worship the *true God*, in the right way, and have thus lost the spirit which is the source of these blessigs? (*s*)

24.—Is not this the ancient faith? And are we not bound to "contend for that faith which was once delivered unto the Saints?" (*t*)

25.—Is not sincere repentance a principle of the gospel?

26.—Is not *baptism by immersion* a principle of the gospel? (*u*)

27.—Is it not "*for the remission of sins?*" (*v*)

28.—Is it not mockery in the sight of God to baptize infants, seeing they have never sinned?

a Isa. xxiv. 5. *b* Mat. xx. 6. *c* Rev. xiv. 6. 7. *d* Luke xxi. 31. *e* Mat. xxv. 6. *f* Rev. xiv. 6. *g* Ep. i. 10. Acts iii. 21. *h* Dan. ii. 44. *i* Rom. x. 15.; Heb. v. 4. *j* Mark, xvi. 16. *k* Exo. iii. 4, 10: 1 Sam. iii. 4, 11. *l* Num. xxvii. 18, 23; 1 Tim. iv. 14. *m* Acts, vi. 6; Num. xxvii. 18, 23; 1 Tim. iv. 14. *n* Psalms, 50, 16; Jer. xxiii. 21; Acts, xix. 13-16. *o* James, ii. 14. *p* Eph. iv. 5. *q* Mark, xvi. 17, 18. *r* Heb. xi. *s* 2 Tim. iii. 1-7. *t* Jude, iii. *u* Matt. iii. 16; Mark, i. 10; John, iii. 5, 23. *v* Mark, i. 4; Acts, ii. 38; Acts, xxii. 16; 1 Peter, iii. 21.

29.—Are they not saved by reason of the atonement, and is not this atonement efficacious?

30.—Instead of baptizing them, should we not "take them in our arms and bless them?" (*a*)

31.—Is not baptism for those only who have become actual transgressors?

32.—Is there a single command, precept, or example of infant baptism?

33.—Is there a single command, precept, or example of sprinkling as a baptism?

34.—Is not the *laying on of authorized hands* the *scriptural mode* of coming in possesion of the *gift of the Holy Ghost?* (*b*)

35.—After obeying these first principles, are we not required to go on unto perfection, so that our path may be as that of the just, shining more and more unto the perfect day; and to observe all things whatsoever he hath commanded us, such as the Sacrament of the Lord's Supper?

36.—If we be sick, and nigh unto death, should we not send for the elders to anoint us, and to pray that the Lord may raise us up? And if we have sinned, can we not be forgiven, inasmuch as we are penitent? (*c*)

37.—Since there is so great a resemblance between our church and that of former days, are not the honest among men bound to join us?

I am, dear sir, yours, respectfully,

JAMES BELL.

LETTER TO THE EDITOR.

15, *Doncaster-street, Liverpool, November 26th*, 1849.

Dear Brother Pratt,—The last quarterly conference that I shall have the privilege of presiding over in this country, for the present, was held in the Music Hall, Bold Street, yesterday, the 25th inst.

I beg to lay before you a short sketch of my labours in the Liverpool Conference since my appointment at the General Conference held in Manchester, on the 13th of August, 1848.

There have been five quarterly conferences held here during that time; the number added has been 400; the increase of the last quarter is 77. The numbers added during the ensuing month, up to the 20th, I will furnish you with. The present condition of the conference is good; the Saints are at peace one with another, and a spirit of union and love prevails.

On the 25th of February, 1849, I found it necessary to appoint Elder John A. James as an assistant travelling elder in this conference, who has laboured with much success; but the tract of country being great, and a spirit of enquiry being manifested, I was under the necessity of appointing Elder John Tibbits to assist him; this last appointment was on the 26th of August, 1849.

There have been two new branches organized during the time, and every prospect of ultimate success of the addition of Saints to the kingdom of God. I also visited the Isle of Man by your council, where I tarried two weeks, during which time (through much opposition), there were five baptized. I left the Saints there better than I found them. At the desire of Elder J. W. Coward, of the Liverpool branch, I visited the village of Skellowe, near Doncaster, Yorkshire, his native place, he accompanied me, where an opening through his instrumentality had been previously made, he having baptized about ten, and four more were added during our visit.

I have to lay before your notice the Liverpool Tract Society; it was established on the 6th of October, 1848, much good has already resulted from it, and until the 18th of November, 1849, there has been about £14 worth of tracts distributed throughout this town—the sisters performing a conspicuous part in their circulation, for

a Mark, x, 13-16.

b Heb. vi. 2; Acts, viii. 17, 18; Acts, xix. 6. *c* Mark, xvi. 18; James, v. 14, 15.

which I feel to tender my regards, and pray our heavenly Father to bless and reward them accordingly.

The Elders and other officers generally, have been obedient to council, and willing to do all in their power to push on the great work; and I feel to bid them farewell, and I pray my Father in heaven to bless them in all things necessary for salvation, and hasten their time of gathering to the valleys of the silent west.

Dear brother, I leave the present field of labour with the assurance of a good conscience, having done my duty according to the ability which God has given me, and I pray Him to bless and prosper you and yours in all things necessary; and we seek an interest in your prayers while we cross the mighty deep, to live, not by bread alone, but by every word that cometh out of the mouth God.

Yours, in the bonds of the gospel of peace,

MILO ANDRUS.

CASE OF MIRACULOUS HEALING.

HEALING OF ONE BORN BLIND.

Bristol, November 25, 1849.

Dear President Pratt,—As you were so kind as to publish the letter I sent, dated July 9, 1849, containing an account of the miraculous power of God, displayed in the healing of Elizabeth Ann Bounsell, which made quite a stir amongst the pious christians of this city. I now venture to write to you again, and say that the above circumstance caused many to call at the house to see if it were true. And upon seeing, many rejoiced, others mocked, saying, "She would have got well if the Elders had not laid their hands upon her." Amongst the latter, was one *would-be* great man, by the name of Charles Smith, (who has written a *flimsy* tract against the Saints,) who said it was not enough to satisfy him. So the mother took another of her daughters, and put her upon his knee, and said, "Sir, is that child blind?" And after he had examined her eyes, he said, "*She is.*" "Well," said the mother, "She was *born blind:* and she is now four years old; and I am going to take her to the elders of our church, for them to anoint her eyes with oil, and lay their hands upon her; and you can call again, when you have time, and see her with her eyes opened; for I know the Lord will heal her, and she will see." "Well," said he, "if she does ever see, it will be a great proof." Accordingly, the mother brought the child to the elders, and Elder John Hackwell anointed her eyes, and laid hands upon her, only once; and the Lord heard his prayer, so that the child can now see with both of her eyes, as well as any other person. For which we all feel thankful to our heavenly Father, and are willing to bear testimony of it to all the world.

Yours in the kingdom of God,

GEORGE HALLIDAY.

P.S. We, the father and mother of the child, do here sign our names to the above, as being true.

WILLIAM BOUNSELL,
ELIZABETH BOUNSELL.

No. 12, *Bread-street, Bristol.*

THE PACIFIC RAILROAD—WONDERFUL DEVELOPMENTS OF RESOURCES IN THE PLAINS AND DESERTS.

The greatest impediments to the construction of a railroad from the Mississippi, overland to the Pacific, have been considered to be in the nature of the country over which the road must be carried. From twelve to fifteen hundred miles in the selection of any route north of Mexico, must be traversed over plains, mountains, and

deserts, without timber, without population, without materials or supplies, and thought to be without any thing to contribute to the support of the road, short of the Pacific. This has been justly considered the most formidable drawback to any enterprise of such magnitude that has ever presented itself in the history of the world—this timberless, mountainous, and desert region from twelve to fifteen or seventeen hundred miles. But a recent discovery near the foot hills of the Rocky Mountains, of a prime article of commerce and cash, opens a mine of capital on the way. It appears that there is no longer any doubt of the existence of inexhaustible supplies of cannel coal near the sources of the Nebraska or Platte river, which is the route of the overland emigrants to California, via the South Pass, the Salt Lake and the Great Basin. The destitution of timber in the great plains, were there no substitute for fuel would render them incapable of settlement even to cattle raisers, for there the snows are deep and the winters cold. The coal supplies the fuel—it also supplies an article of trade with the Mississippi river, and will thus contribute to colonise the plains, and to the sale of public lands along the route to the settlers, who will very soon produce all the necessary provisions for the workmen. It is known also, that iron is found from the frontiers of Missouri to the Rocky Mountains, and with the coal on hand, the means are on the ground for the manufacture of the rails required. Of the wonderful capacities of the Mormon valley of the Salt Lake, the reports from that quarter would be incredible if they were not all consistent. In a few years more, at this rate, they will be able to raise bread and cattle for the subsistence of 100,000 souls. Their valley is the half-way station on the great central route, and thus all fears on the score of provisions for the workmen are obviated. With the road finished to the Salt Lake, another important commercial article comes into the market—the article of salt. It exists in the heavy brine of the Great Lake to an inexhaustible capacity of supply, it exists in a crystaline formation at the bottom, and forms an incrustation of salt for a hundred miles along its shores. Rock salt exists in the surrounding mountains, and copper and gold. But with the completion of a railroad, the New Jerusalem will become a great place of resort to the fashionable world, on account of its wonderful natural curiosities, the singular salubrity of its climate—the valley being 4000 feet above the level of the sea—and particularly on account of the number and variety of its medicinal springs. Such are some of the intermediate advantages in favour of the construction of the pacific railroad via the Platte, the South Pass, and the Salt Lake Valley. The completion of the work to the Sacramento will give the road the exchanges between Europe, America and Asia. What are a hundred millions to the consumation of such a work?—*Lloyd's Weekly London Newspaper.*

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With songs and with triumphs he bids thee return.

When laid low in bondage, he heard thy sad cry,
As round thee fell priestcraft's anathemas hurled;
Thy woes and thy anguish ascended on high,
Before him then were all thy sorrows unfurl'd.

He comes forth to save thee, His mandate obey;
He smites in his vengeance, yet lingers for thee,
To Zion's fair city, oh! hasten away—
The home of the faithful, the land of the free.

The storm of his wrath then may rage o'er the world,
From hill top to valley, from inland to sea,
His volcanoes spout, and his lightnings be hurled;
Yet fear not, His smile will rest sweetly on thee.

When th' whirlwind shall scatter, or avalanch crush,
The nations in fury each other destroy,
In torrents, war, famine, and pestilence rush,
Thy soul shall feel sunshine, thy pleasures ne'er cloy.

His people shall flourish from shore unto shore,
While curses and plagues on the wicked shall fall,
Their praises shall mount up from Zion before
Their God and their Saviour, their Lord and their all.

Ledbury. ALEXANDER HUISH.

LIST OF MONIES RECEIVED FROM THE 22ND OF NOVEMBER TO THE 6TH DECEMBER.

	£	s	d
William Cartwright	3	10	0
Henry Smith	2	10	0
James S. Cantwell	4	0	0
John Parkinson	1	2	10
Alfred Cordon	1	0	0
William M'Keachie	18	0	0
Carried forward	£30	2	10

	£	s	d
Brought forward	£30	2	10
William West	10	0	0
John Godsall	10	0	0
Thomas Clark	2	0	0
George F. Waugh	5	0	0
	£57	2	10

The "DOCTRINE AND COVENANTS" are now ready.

Just published a pamphlet entitled "NEW JERUSALEM," or the Fulfilment of Modern Prophecy. Price 15s. per hundred; £6 15s. per thousand.

Just Published a treatise, entitled "ABSURDITIES OF IMMATERIALISM," double the size of the STAR. Price fourpence, single copy; £1 per 100; £9 per 1000.

Just Published, The "KINGDOM OF GOD," Part IV. It is of the same size and price as the "DIVINE AUTHORITY."

Just published, "THE KINGDOM OF GOD," in Three Parts. Price, for each Part, 5s. per hundred; £2 per thousand.

Also three Tracts, each the same size as the STAR, respectively entitled "REMARKABLE VISIONS," "DIVINE AUTHORITY," and "REPLY" to "REMARKS ON MORMONISM." Price, for each, 10s. per hundred; £4 10s. per thousand.

Just Published, a Pamphlet, entitled, "MORMONISM TRIUMPHANT." "Truth Vindicated,—Lies Refuted. The Devil Mad and Priestcraft in Danger!!! Being a Reply to Palmer's Internal Evidences against the Book of Mormon." Same price as the "Absurdities of Immaterialism."

The sixth volume of the "TIMES AND SEASONS" has just arrived from America. Price 5s. unbound. This is the last volume which was printed in Nauvoo.

CONTENTS.

Extracts from the private journal of O. Pratt 369
Farewell Address of Harrison Burgess..... 371
A Letter to the Rev. Mr. Osborne 373
Letter to the Editor 376
Case of Miraculous Healing 377
Pacific Railroad — Wonderful Developments of Resources in the Plains and Deserts... 377
Varieties 378
Poetry 378
List of Monies Received 380

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EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET, LIVERPOOL.

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deserts, without timber, without population, without materials or supplies, and thought to be without any thing to contribute to the support of the road, short of the Pacific. This has been justly considered the most formidable drawback to any enterprise of such magnitude that has ever presented itself in the history of the world—this timberless, mountainous, and desert region from twelve to fifteen or seventeen hundred miles. But a recent discovery near the foot hills of the Rocky Mountains, of a prime article of commerce and cash, opens a mine of capital on the way. It appears that there is no longer any doubt of the existence of inexhaustible supplies of cannel coal near the sources of the Nebraska or Platte river, which is the route of the overland emigrants to California, via the South Pass, the Salt Lake and the Great Basin. The destitution of timber in the great plains, were there no substitute for fuel would render them incapable of settlement even to cattle raisers, for there the snows are deep and the winters cold. The coal supplies the fuel—it also supplies an article of trade with the Mississippi river, and will thus contribute to colonise the plains, and to the sale of public lands along the route to the settlers, who will very soon produce all the necessary provisions for the workmen. It is known also, that iron is found from the frontiers of Missouri to the Rocky Mountains, and with the coal on hand, the means are on the ground for the manufacture of the rails required. Of the wonderful capacities of the Mormon valley of the Salt Lake, the reports from that quarter would be incredible if they were not all consistent. In a few years more, at this rate, they will be able to raise bread and cattle for the subsistence of 100,000 souls. Their valley is the half-way station on the great central route, and thus all fears on the score of provisions for the workmen are obviated. With the road finished to the Salt Lake, another important commercial article comes into the market—the article of salt. It exists in the heavy brine of the Great Lake to an inexhaustible capacity of supply, it exists in a crystaline formation at the bottom, and forms an incrustation of salt for a hundred miles along its shores. Rock salt exists in the surrounding mountains, and copper and gold. But with the completion of a railroad, the New Jerusalem will become a great place of resort to the fashionable world, on account of its wonderful natural curiosities, the singular salubrity of its climate—the valley being 4000 feet above the level of the sea—and particularly on account of the number and variety of its medicinal springs. Such are some of the intermediate advantages in favour of the construction of the pacific railroad via the Platte, the South Pass, and the Salt Lake Valley. The completion of the work to the Sacramento will give the road the exchanges between Europe, America and Asia. What are a hundred millions to the consumation of such a work?—*Lloyd's Weekly London Newspaper.*

Dear Brother Pratt,—I have copied the above from *Lloyd's* paper, thinking it would be interesting to your readers.

When the Saints were about leaving Nauvoo, Heber C. Kimball prophesied that in five years they would be better off than at this time. Little more than three years have elapsed, when we behold the poor exiled Mormons in flourishing circumstances, counting amongst their riches, a thousand hills and an hundred vallies, situate in the most remarkable, interesting, and auspicious portion of the globe; having the fountains of rivers that must speedily command the commerce of the world, in the midst of their territories. Thus the banishment of the church has become her freedom, the greatest boon her opponents could confer, and the glad signal for her to arise and shine. Forcibly ejected from the mother country on her arrival at the age of puberty, and thrown back upon her own unaided resources, the development of her wonderful constitution, capabilities, and organization, strikes the whole world with astonishment and admiration. They who have plundered, robbed, and driven her into the wilderness, and thought she were dead, turn now their eyes, and discover to their great surprise that she lives, and nobly aspires to power, honour, might, majesty, glory, and dominion. She has triumphed over every form of persecution, and every species of cruelty. Under circumstances the most extraordinary and discouraging, she has proved herself not a whit behind the very first and foremost in all the characteristics necessary to constitute a great people in every sense of the word. She has earned a title to a fair name and place amongst

the nations. Yes, Zion is firmly established in the strong holds of the land, riches unknown are at her disposal. And it is to be hoped that her oppressors shall rejoice over her no more; and that no weapon formed against her shall prosper. Every one is aware of the impracticability of subduing a brave people, entrenched in the fastnesses of the mountains. A nation of mountaineers is not easily subjected. Even our enemies begin to acknowledge the manifest natural advantages and rising importance of the peculiar locality of the city "sought out," and are not backward in foretelling the proud and enviable station she must shortly occupy. They look to her for support and think of calculating on her assistance, whom they have driven to the last extremity.

All things work together for good. When an iron highway shall be cast up in the desert, not only will the flight of the righteous be greatly facilitated, but the kings, nobles, and rulers of the earth, with the great men, will flock to the city of refuge, painfully aware that in Zion alone will be found peace and safety. The signs of the times augur an unparalelled growth for the city in the midst of the everlasting hills.

Shout aloud! O ye Saints, for very joy, for our eyes behold the salvation of our God. The meek are already actually beginning to inherit the earth, every one in his lot. The redeemed poor at this moment build their own houses and inhabit them; plant their own vineyards and eat the fruit thereof. The hills drop their fatness, and the vallies yield their increase to refresh the outcast Saints of the Most High, who are reposing in security; whilst the inhabitants of the earth are tearing one another in pieces, Zion is spreading herself abroad. Her children far removed from the institutions and withering influences of a bastard theology, may grow up as olive branches around her table,—may be trained in the nurture and admonition of the Lord, and receive freely of that pure intelligence which alone can regenerate mankind.

Yours in the Covenant,

HARVEY L. BIRCH.

VARIETIES.

Large warlike preparations are taking place in Servia.

The Austrian "Lloyd" states that 200,000 Russian troops are to be kept on a footing of War in Poland throughout the winter.

Mr. Squier, United States charge d'affaires to Central America, has discovered the ruins of another ancient city buried, or nearly so, beneath a forest, about 150 miles from Leon. He describes the ruins as far surpassing in architectural grandeur those of Palenque.

A VOICE FROM ZION.

Awake, lovely daughter of Zion, awake,
Thy lone harp which hangs on the willow unstrung,
Rejoice, for the dawn of thy morning shall break
Through th' long night of darkness which o'er thee hath hung.

The voice of Jehovah calls thee to thy home,
From tyrant oppressors, who 've caused thee to mourn;
A choice, large, and good land invites thee to come
With songs and with triumphs he bids thee return.

When laid low in bondage, he heard thy sad cry,
As round thee fell priestcraft's anathemas hurled;
Thy woes and thy anguish ascended on high,
Before him then were all thy sorrows unfurl'd.